

# Youths Behaviour,

OR

228.

## DECENCY IN CONVERSATION AMONGST MEN.

Composed in French by  
grave persons for the Use  
*and benefit of their*  
YOUTH.

Now newly turned into English

BY  
FRANCIS HAWKINS.

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*The fourth Edition, with the Addition  
of Twenty six new Precepts,  
(which are marked thus \*)*

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*Ortob:5th*

LONDON,

Printed by W. Wilson for W. Lee: and are to be  
sold at the Turks-head neare the Miter Taverne  
in Fleetstreet. 1646.





## To the READER.

GENTLE YOUTH,

**H**inke it not amisse  
to peruse this Peece, yet  
conceive at the Style:  
for it hath neede thercof, since  
wrought by an uncouth & rough  
Fylle of one in greene yéares; as  
being aged under eight. Hence,  
worthy Reader, shew not thy self  
too-too rigid a Censurer.

This his version is little disgui-  
sed, and therefore likely will it  
appeare to thee much imperfect.  
It ought to be his owne, or why

## To the Reader.

under the Title is his name written? Peradventure thou wilt say, what is it to me? yet heare: Such is it really, as that I presume the Author may therein be clearely seene to be rendered faithfully: with this courteously be thou satisfied.

This small Treatise in its use, will evidently appeare to redound to the singular benefit of many a young spirit, to whom solely, and purposely it is addressed. Passe it therefore without mistake, and candidly.



In



CHAP. II.

## In laudem Authoris.

CHAP. II.

**T**hangh here be wonder when his kyngme,  
**A** Child shoulde make this worke his owne,  
(Since he that can translate and please,  
Must needs command two Languages: )  
Yes this is wroth to the vngodly  
Of treasure, whiche this little Chest  
Containes, and will in time breake forth  
To call just Volumens of his worth.  
If thus, a Branch I sowe will be bet  
When he is growne to be a Tree?  
So glorious in the bud, let men  
Looke for in the Hesperides agen,  
And gather fruite, nor think I haue,  
**A** Child shoulde teach the world more wit.

A 4

J. S.

# The Gentleman's COURTESY

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Youths



# Youths Behaviour, Q.R

# DECENCY IN CONVERSATION AMONGST MEN.

## CHAPTER I.

General and mixt Precepts as touching  
Cruelty among Men.

Every Action done in the  
view of the world, ought  
to bee accompanied with  
some signe of reverence,  
which one beareth to all who are pre-  
sent.

2 It is ill beseeching to put one in mind  
of any uncleane, or ill - savored thing.

### 3 Take

3 Take heed as much as thou canst in the presence of others, to put thy hand to any part of thy body, which is not ordinarily discovered; as are, the hands and face: and to accustome thy selfe thereunto, it is well done to abstaine from so doing, yea, being alone.

4 Doe not thou shew any thing to thy companion, which may affright him.

5 Sing not within thy mouth, humming to thy selfe, unlesse thou be alone, in such sort as thou canst not be heard by others. Strike not up a Drum with thy fingers, or thy feet.

6 Rub not thy teeth, nor crash them, nor make any thing crack, in such manner, that thou disquiet any body.

7 It is an uncivill thing to stretch out thine armes at length, and writhe them hither and thither.

8 In coughing, or sneezing, make not great noise, if it bee possible, & send not forth any sigh, in such wise that others observe thee, without great occasion.

9 In yawning, howle not, and thou shouldst abstaine as much as thou canst

to

10 yawn, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou be st constrained to yawn, by all meanes for that time being, speak not, nor gape wide mouth'd but shut thy mouth with thy hand, or with thy handkerchiefe, if it bee needfull, readily turning thy face to another side.

10 When thou blowest thy nose, make not thy nose sound like a trumpet, and after, looke not within thine handkercher. Take heed thou blow not thy nose as children doe with their fingers, or with their sleeves: but serve thy selfe of thy handkercher.

11 To sleepe when others speake, to sit when others stand, to walke on when others stay, to speake when one should hold his peace, or heare others; are all things of ill manners: but it is permitted to a superiour to walke in certaine places, as, to a Master in his Schoole.

12 It is a thing unseemly to leave ones bed out of order, and one ought not

not to put off ones cloathes in the presence of others, nor goe out of ones Chamber half unready, or with a night cap. Let not thy Chamber, nor thy Table where thou studiest, be unhandisome, especially in the sight of another, and if so be that thou hast one to make thy bed, leave it not uncovered when thou goest out thence.

13 During the time thou shouldest study, if thou be'st in the company of others, it is not fit to make a noise, or read so loud that thou be'st understood by others who study: Likewise it is misseeming to study, or read other bookees unseasonably, while the Master explicateth a lesson, as also to hinder thy felowes attentions.

14 Hearing thy Master, or likewise the Preacher; wriggle not thy selfe, as seeming unable to containe thy selfe within thy skinne, making shew to be the knowing, and sufficient, to the misprice of others.

15 At play, and at fire; good manners will, that one give place to them who are newly come.

16 Take

16 Take heed; that in playing thou do not over-heat thy selfe; Contest not, nor speake lowder than thou maist with moderation. Drink not when thou art hot, be it that it cometh by play, or by walking a pace, or other labour: for it is a thing very prejudicall to health, to drinke at such a time.

17. It is not decent to spet upon the fire; much lesse to lay hands upon the embers, or put them into the flame to warme ones selfe, nor is it beseeeming to stoope so low as even to crouching, and as if it were one sat on the ground. If there be any meat on the fire, thou ought'st not to set thy foot thereon, to heat it. In the presence of a well bred company, it is uncomely to turne ones back to the fire, or to approach nigher than others: for the one, and other sa-vourenth of preheminence. It is not permitted but to the cheife in quality, or to him who hath charge of the fire, to stirre up the fire with the fire-forke, or to kindle it, take it a way, or put fuell on it.

18 When

18 Whea thou settest, put not undecently one legge upon the other, but keepe them firme and settled, and joyne thy feet even, crosse not them one upon the other.

19 Gnaw not thy nailes in the presence of others, nor bite them with thy teeth.

20 Spet not on thy fingers, and draw them not as if it were to make them longer: also sniffle not in the sight of others.

21 Neither shake thy head, feet, or legges, Rowle not thine eyes. Lift not one of thine eye-browes higher than thine other. Wry not thy mouth. Take heed that with thy spettle thou bedew not his face with whom thou speakest, and to that end, approach not toonigh him

22 Kill not a flea, or other uncleane virmine in the presence of others. And if thou seest any filth on the ground, as some thick spettle, or the like, put thy foot thereon dexterously, if thou canst: if that were upon the cloathes of thy com-

panion; shew it not to others: but if thou canst, put it off neatly, yet without his taking notice thereof, if it may so be: and if another doe for thee, the like office, shew thy selfe unto him with tender of thanks.

23 Spet not far off thee, nor behinde thee, but a-side, a little distant, and not right before thy companion: but if it be some grosse flegme, one ought if it may bee, tread upon it. Be. spet not the windowes in the streets, nor spet on the fire, nor on a Bason, nor on any other place where the spettle cannot bee taken away, by putting thy foot thereon.

24 Turne not thy backe to others, especially in speaking. Jogge not the Table, or Deske, on which another doth read, or write; Leane not upon any one, pull him not by his cloak to speake to him; push him not with thine elbow.

25 Set not in order, at every hand-while, thy beard or thy stockings. Keepe not thy nailes foule, or too long, and keepe thy hands, and thy teeth cleane, yet without overmuch attendance theron, or curiositie.

26 When

26 Puffe not up thy cheekes: Eat not out thy tonge; Rub not thy beare, nor thy hands, Thrust not out thy lips, or bite them, and keepe them neither too open nor too shut.

27 Take heed thou be'st not a flatterer: for such an one sheweth to have little opinion of the judgment of him whom hee flattereth, holding him for a simple fellow. Play not with him who taketh no pleasure therein.

28 It be commeth not to read Letters, Books, or other Writings, whilste one is in company, unlesse there bee some necessity, & as it were in passing by; & then also thou shouldest craye leave of the company, be it not that thou art the cheife of them all. No more mayst thou touch the writings, Bookes, or such like things of others, nor go neare them, nor fix thine eyes upon them, unlesse thou be'st invited thereunto, by him who is the owner of them: and thou shouldest not blame them, or praise them, untill one asketh thy advice therem. Also thou oughtest not to approach, or looke

looke nigh, when another readeth a Letter, or such like thing.

29 Let not thy countenance be like that of a phantasticall, or haire-brained, sterne, amazed, melancholique, penfive, inconstant man, in such sort that one thereby may discerne some passion, or unruly affection: rather shew a good countenance, and pleasant cheere, avoyding too much mirth in serious affaires, and too much gravitie in things familiar and ordinary.

30 \* Let the gestures of thy body, be agreeable to the matter of thy discourse, For it hath been ever held a solætime in oratory, to poynt to the Earth, when thou talkest of Heaven.

31 \* Scorne not any, for the infirmityes of nature, which by no Art can be amended, nor do thou delight to put them in minde of them, since it very oft procures envye, and promotes malice even to Revenge.

32 \* When thou shalt heare the misfortunes of an other, shew not thy selfe

selfe gladed for it, though it happ to thy enemy, for that wil argue a mind mischevous, and will convict thee of a desire, to have executed it thy selfe, had either power or opportunity seconded thy will.

33 \* When thou seest justice executed on any, thou maist inwardly take delight in his vigilancy, to punish offenders, because it tends to publique quiet, yet shew pity to the offender, and ever Constitute the defect of his morality, thy precaution.

34 \* Laugh not too much, or too loud, in any publique spectacle, least for thy so doing, thou present thy selfe, the only thing worthy to be laughed at.

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## CHAP. II.

### *Of the first duties, and Ceremonies in Conversation.*

**A**lthough superfluous complements, and all affectation in ceremonies are to be eschewed, yet thou ought'st not to leave them which are due,

due, otherwise thou displeasest the person with whom thou doest converse.

2 Put off thy cap, or hatt, to persons of desert, as are Churchmen, Justices, and the like, turning thy cap, or hat, to thy selfe-wards, make them a reverence; bowing thy selfe more or lesse, according to the qualitie of the persons, and the custome of the better-bred. So in like sort, it is an undecent thing, not to do reverence to whō it appertaineth, & among thy equals, to expect that thy companion prevent thee in that dutie. Also to put off ones hat when there is no necessitie, appeareth to have of affectation; in like manner it is reproveable, to observe whether one doth re-salute thee: For the rest, in manner of saluting, or besaluting by word, keep the most common custome of the best-trained up.

3 It is ill said, Sir bee coveted, or put on your hat, to one of more eminency than thy selfe, as also not to say so much, to whom it is due. Likewise he who maketh too much hast to put on his hat, and he who at the first putteth not on,

or after some few intreaties; doth not well: and therefore one ought to bee covered after the first, or for the most part after the second time; if so that in some Countryes, the contrary custome be not received, and among equals, or superiours, who are of the selfe same house, the inferiour may cover himselfe at the first request. True it is, that equals, at the instant, or immediatly after, are wont to enterchange a signe of covering themselves joynly. Now what herein is spoken of qualification in behaviour, ought likewise to be conceived, in what concerneth taking of place, and fitting downe: for ceremonies without bounds are too troublesome.

4 He who being inferiour, or held for such an one, would put on his hat, his companion being uncovered, ought to demand leave of the other: then in good time let him do so; upon condition, that he may presume, that nothing will offend the other.

5 If any one come to speake with thee whilst thou sittest; stand up: especially

cially if the person do merit it, be it that he be greater than thy selfe, or for that he is not thy familiar, or though for the rest he were thy equall, or thy inferiour: and if there be any thing for one to sit on, be it a chaire, be it a stoole, give to each one his due.

6 When thou shalt meet any one of greater rank than thy self, thou oughtest to stay thy selfe, yea, and even retire a little; especially if the meeting bee at a doore, or other straight passage, giving way that hee may passe.

7 Walking in Company of the like, thou shalt give them the more worthy hand ( according to the custome of the countrey ) in which speaking in generall, it seemeth to be the most common use, that the more noble place is on the right hand, the right, I say, in such sort, that hee, who doth honour to any other, placing himselfe on his left hand, giveth him the right. But if three walke together, the cheifest place in rank is for the most part, that of the middest; then that which is on the right hand: and the

last that of the left. Yet, in *France*, for so much as the place neer the wall is ordinarily more high, more sure for easie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8 Being with thy equals, bee not the first to take the best place: but if one present it unto thee, bee not wilfull in refusing it: thou mayest well expresse some act of civill courtesie, shewing that thou exceptest it rather to obey them, or for that thou wouldest not enter into importunate striving, than for any merit of thine; at least let it appeare, that thou rendrest thanks.

9 If any one farre surpassing others, either in age or in desert, would give place to a meaner than himselfe in his owne lodging, or elsewhere; even as hee ought not to accept of it, so hee on the other part, should not use much earnestnesse, nor offer it unto him more than once, or twice; to the end he be not suspected of incivilitie.

10 But to him who is ones peere, or  
al-

almost the same, one ought to give the cheivest place in ones own lodging; & he ought gently to refuse it: then at the second offer to accept it, with thanksgiving, and recognizance.

11 In walking to, and fro an house, thou oughtest to obserue the same, but it is enough that one put ones selfe on the left hand at the first, and afterwards continue where one is. Which may likewise bee obserued, being with ones superiours; yet use the most common custome of the Country.

12 They who are in dignitie, or in office, have precedence in all places: but whilst they are young, they ought to respect them who are their equals in birth, or other qualities, although they have not any publique charge, if they be much more aged, principally if they have the degree of Doctorship: nay, when they give to them, the chiefest place, they ought notwithstanding at the first to refuse it, afterwards to take it civilly with thanksgiving.

13 It is good manners to preferre  
B 4 them

them to whom one speaketh, before ones selfe, especially if they be farre aboue us, with whom in no sort ought one to contend.

14 Meeting by the way the Bishop of the Citie, the soveraigne Lord, or other person of like qualitie, it is the duty of each one to do them the reverence which appertaineth to them, staying ones selfe untill they are passed by.

15 For that which concerneth ceremonies, or complements; we ought to have respect of time, place, age, and condition of persons: and with them who are much employed wee must bee briefe, nay rather wee should make them understand by signe, that which we would say unto them.

16 Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, & Lords; but respect them and humbly honour them: so likewise on the other part, they ought to treat with them in all sort of affabilitie, and courtesie, keeping themselves

selves from each action, or sine of arrogancy.

17 Speaking to men of qualitie; leane not, and looke not them wistly in the face. Approach not too neere them, and at the least keepe thy selfe a pace from them, or thereabout.

18 Visiting any sick body, doe not play suddenly the Doctor of Physicks part, if thou therin understand nothing.

19 Writing Letters, or speaking to any person of honour, and qualitie; thou shalt give to each one the title which belongeth unto him, answerable to his degree, and the custome of the Country: and it will not bee to ill purpose to read over again that which thou hast written, to the end thou mayest correct the faults, if any therein bee found.

20 \* Strive not with thy superiours, in argument or discourse, but always submit thy opinion to their riper judgment, with modesty; since the possibillity of Erring, doth rather accompany greene than gray haires.

\* 21 Doe

20 \* Doe not undertake to teach thy equall, in the Art himself professeth, for that will favour of Arrogancy, and serve for little other than to brand thy judgment with Rashnesse.

21 \* Let thy Seremonyes in Courtesye be proper to the dignity and place, of him with whom thou convertest. For it is absurd to honour a Clown, with words covrty and of magnificence.

22 \* Do not thou expresse joy before one sick, or in paine: for that contrary passion, will easily aggravate his misery. But do thou rather Sympathize his infirmityes, for that will afford a gratefull easement, by a seeming participation.

23 \* Shew thy self humbly, tractable, to thy Superiours, especially to Magistrates, and men in Authority, let thy demeanour towards thy equals be such as may argue thee free from arrogancy. And be thou assured, that gentle affability towards thy inferiours, will fix to thy name the Epithite of courteous.

## C H A P. L I I.

of the fashion of qualifying, or titling of Persons to whom one speaketh; to advise them; to breake a jest,

1 Touching the Titles, and Attributes which comomonly one giveth to great persons; it is needfull to observe the use of times, and of the Country, and to take counsell of them, who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his Title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2 To persons of lesser ranck; one faith, you, without thou-ing any body, bee it not some little childe, and that thou wert much more aged, and that the custome it selfe amongst the more courteous, and better bread, were to speake in such manner. Yet, Fathers to their Children, untell a certaine age, as in

France

France untill they bee set at libertie, Masters, to their little, Schollers; and others of a like command, seeme according to the more common use, to have power to say, *Thou, Thee*, even plainly: for, what concerneth familiar friends, amongst them the custome doth comport in certaine places, that they (*Thou*) one another more freely; in other places one is more reserved.

3 When a man doth the uttermost hee can, and ought, although it succeedeth not to thy wishes; take heed to blame him: for in it, hee rather deser-  
veth praise.

4 Having whereof to advise, or reprehend any one, take good heed whether it ought to be done in publicke, or in private; or indeed, whether it bee fit to remit it to another time: consider in what termes thou shouldest doe it, especially when hee who should bee coun-  
selled, seemeth not to give hope of re-  
medy to his past, or future faults: a-  
bove all, in reproving any one, shew no  
signe of choler, nor speake to him with

too

too high an accent: but doe it with all sweetnesse.

5 Being admonished of any whosoever, and in what time, and place soever; shew to take it in good part, thanking him who hath done thee such an office; but if afterwards, being not culpable, it seeme to thee necessary to justifie thy selfe; thou mayst doe it in time, and place, and with decency, rather to content him who adviseth thee, than to excuse thy selfe, especially, if hee bee thy superiour.

6 Reproach not anyes imperfections, although they bee naturall. Take not pleasure to make any body blush, either by thy deed, or word.

7 Neither mock, nor scoffe in a thing of importance, nor be reproachfull; nor also breake a jest, in biting like a dogge: but if thou deliverest any conceit which is ready, and not too much permeditated, and without offence to any body, thou mayest do well. Wittie conceits, and passages of the tongue, ought not to be in base and mis-beseeming things;

things such as are those of jesting and when so it falleth out that thou delivest some happy, lively, an jolly conceit, abstaine thou, and let others laugh.

8 \* Be sure thy conversation be in that poynt vertuous, wherein thou art desirous to retaine another, least thy Actions render thy advice unprofitable. Since the ratification of any advice, is the serious prosecution of that virtue; For example hath ever beene more prevalent than precept.

9 \* In writing, or speaking to any deprive them not of their acquired Titles, least thou seeme Censorious of their deserts.

10 \* Thou oughtest not too suddenly to be seen a flying Rumour of a freind, or any other. But let charity guid thy judgment, untill more certainte: for by this meanes thou securest his Reputation, And free's thy self of rashnesse.

11 \* Use no reproachfull language against any man, nor Curse, or Revile, For impropertions and imprecactions will

will rather betray thy affection to censour than in any manner, hurt him against whom thou utters them.

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## C H A P. IV.

*Of Cloaths, and Arraying the Body.*

1 **B**E not too solicitous in setting thy bands, thy haire, or thy beard. Carry not about thee any sweet smell. Weare not thy hat too high on thy head, nor too cloase on thine eyes, nor in the fashion of swaggerers, and jesters.

2 **U**ntrusse not thy selfe, nor make thy selfe ready for the cloase stoole in the presence of others: afterwards if thou be to touch any meat, first, wash thine hands: but if it may bee, not in the sight of any whosover.

3 It is a poynt of cleanlinessse, and of wholesomnes, to wash ones hands and face as soone as one is up; and tocombe ones head in time, and season; yet not too curiously.

4 **W**eare not thy cloathes foule, unsowed

sowed, dusty, nor old; looke that they be brushed commonly once a day. Take heed where thou sittest, or kneelest, and whom thou approachest, for feare that there be dust or some uncleannes. Carry not thy Cloake, under thine arme, like a Braggadoche. If thou layest by thy Cloake, or thy Gowne, wrap it up, taking heed where thou putttest it.

5 For what concerneth cloathes; accommodate thy selfe to the fashion of thy equals, civil and orderly men, according to the use of times, and places: Yet thy Cloathes ought to bee rather more plaine, and grave, regard had to others, than richer and beter.

6 \* Ever be modest in thy apparell, rather seeking to Accommodate nature, then curious by Art to procure admiration: Cloathes may give thee ornament, but the juditious will never seeke thy perfection on thy outside. And I'me sure if decency be thy only aime, thou wilt be sure to shoulder off the censure of a Phantastick.

7 \* Admire not thy selfe in thy apparel,

parrell, for that will so farr monstrate thy defects, as thou art willing to seeke perfection, in the skill of a Taylour.

## C H A P. V.

*Of walking, be it alone or in Company*

1 R Unne not in the streets, also goe not too slowly, nor with thy mouth open: Move not to and fro in walking, goe not like a ninnie, nor hang thy hands downwards: Shake not thine armes: kick not the earth with thy feet: Throw not thy leggs a-crosse here and there, and walking, draile not thy feet after thee: Trusse not up thy breeches at every hand-while: goe not upon the top of thy toes, nor in a dauncing fashon, nor in a stooping, nor in a capering or in a tripping manner with thy heeles.

2 Play not the Peacock, looking every where about thee, whether thou bee it well decked, and trimme, if thy shooes fit well, if thy stocking bee fitly drawn up, and thy other clothes hand-

C some,

some, and well accommodated. Goe not out of thy chamber with thy pen in thine eare, cap, or hat; carry not thy handkerchiefe in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arme, nor upon thy shoulders, or under thy gowne: but put it in a place where others see it not, and from whence thou mayst take it out when thou needest. Beware, although thou hadst scarcely made use thereof, to present it to others.

3 Eat not in the streets, principally in the Towne, beest thou alone, nor in company; nor in the house out of season, and in the presence of strangers.

4 Laugh not, nor speake not thou being alone; for it is not the part of a man. Walking alone, sing not in such manner, that thou be over-heard. Make not any signe of admiration, as if thou thoughtest of some great businesse: Also throw not in the streets a stone, a stick, or any other thing. Tread not purpose-  
ly one the pebble stones, and remove them not out of their places, for it is the

act of a foole; Goe not with thy head too high, nor too low, nor hanging to the right, or left, and looke not giddily here and there.

5 Above all things, if thou esteemeſt of thy reputation, affociate thy ſelfe with men of good qualitie: but if it can- not be, because thou knoweſt none, or for ſome other reaſon; it were better, as one ſaith, to bee alone, than ill ac- companied.

6 If thou goeſt with one of thy rank, take not the upper hand, and amuſe not on points of precedeſce; and having not the place which beſongeth to thee, let it not trouble thee, but goe on roundly. If indignitie he be more emi- nent than art thou; give him the right hand, or the moſt worthy place, and be- ware thou goe not before him.

7 Walking up and downe an house with one only, if he be greater than thy ſelfe; at firſt give him the right hand, and ſtop thou not then, when he stay- eth; bee not thou the firſt to returne; and turne not thy back to him, but thy ſelfe

wards him. If he bee a man of great qualitie, walke not at all by him cheeke-by joule, but somewhat behind him; yet in such manner, that he may easily speake to thee. If he bee thy equall, carry thy selfe so that thou turne proportionably with him, and make him not alwayes the first: Likewise stop not too often at mid-way, if there bee not great necessarie: for that savoreth of superioritie, & is accounted troublesome. Hee, in the middest walking with equals, or as it were equals, ought to turne himselfe, now to the right, then to the left hand: and if so bee that they be not equals, let him turne for the most part towards him who deserveth best. Finally, they who are on the side, ought alwayes to turne themselves towards him who is in the midst, neither before him nor behinde him.

8 \* In thy walkings alone, expresse no passion in thy gesture, left by that meanes thou shouldest turne thy breast into Cristall, and let others reade thy minde at a distance.

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9 I. et

9 \* Let thy conversation be without malice or envye, for that is a signe of a tractable and commendable nature. And in all causes of passion, admit reason for thy governesse, so shall thy Reputation be either altogether inviolable, or at the least not stayned with common Tinctures.

10 \* Never expresse any thing unbecoming, nor act against the Rules morall, before thy inferiours, For in these things, thy owne guilt will multiply Crimes by example, and as it were, confirme Ill by authority.

11 \* Be not inumodest in urging thy friend to discover his secrets; lest an accidentall discovery of them, worke a breach in your amitye.

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## CHAP. VI.

### *Of Discourse.*

1 Viter not frivolous things amongst grave and learned men, nor any very difficult question or subject, a-

mongst the ignorant, nor things which are hard to bee believed. Faree not thy language with Sentences, especially amongst thy equals, and much lesse amongst thy betters. Speake not of mischances, and dolefull things inopportunely, and to the company: In time of mirth, or at the Table, speake not of melancholick things, of wounds, of sculls, of death; and if others speake in that kind, change the discourse, if thou canst, dexterously. Tell not thy dreames, if it bee not to thy intimatest friends, when they might seeme to bee of great and notable presage; to which notwithstanding thou shalt not give credit.

2 A man well bred ought not to vaunt himselfe of his brave atchievements, or rare qualities of wit, of vertue, or of the like; much lesse speake of his noblenesse, honour, riches, or his kindred, if hee bee not more than constrained; also he ought not to depresso himselfe too much without occasion.

3 It is to no purpose to breake a jest there

there where one taketh no pleasure in mirth. Laugh not aloud, and to the disfiguring of thy countenance, or without subject, onely by custome. Deride not the mis-fortune of any one, although there seeme to bee some cause why.

4 Speake not an injurious word; bee it in jest, or in earnest. Nip not any by word: Likewise one ought not to scoffe any body; especially, if they be greater than thy selfe, although they give occasion.

5 Be not froward, but friendly, and courteous, and the first to salute others: heare, and answer, and bee not pensive, when it is a time to converse and discourse.

6 By no meanes detract from any other, nor speake of things which belong unto him; also bee not too excessive in praysing.

7 Go not thither, where thou knowest not whether thou shalt bee welcome. Give not thy advice, except one aske it of thee, bee it not that thou art the best

there, principally out of season, and where there is no hope of profiting: and being intreated to deliver what thou thinkest, be briefe, and come quickly to the point.

8 If two contend amongst themselves, take not the part of either, if thou bee not compelled: and take heed that thou bee not obstinate in thine opinion. In things indifferent, bee thou on the part of the most of the Company, who deliver thereon their opinions.

9 Reprehend not the imperfections of others, for that is the part of Fathers, Masters, and Superiours: thou mayest well shew, notwithstanding, that they distast thee: Likewise mayst thou now and then sagely give some good counsell in time, and place.

10 Stay not to gaze on the markes or blemishes appearing on others, although they be naturall, principally, if they bee in the face: and aske not from whence they come; and that which thou well mayest speake in secret to thy friend, deliver not in the presence of others.

11 Speake

11 Speake not in an unknown language, or in what thou knowest not well, be it not in case of necessitie to be better understood: but use thine own naturall tongue, as men of qualitie of the Town speake it; not like the meane sort. especially, take thou heed to utter words which favour of immodestie, although in secret, or to move mirth. Use not homely, and clownish words, when things sublime and serious are treated of

12 Speake not before thou thinkest what thou wouldst deliver, and in the vulgar language. And make not a shew of nimble conceits, and clinches. Pronounce not imperfectly, nor hastily bring forth thy words: Likewise utter not thy words so slowly, that thou trouble the hearers.

13 When another speaketh, take heed that through thee hee bee not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor buſie thy ſelfe in ought else. If any drawl forth his words, help him not there-

therein, nor prompt him, see it not that hee intreat thee so to doe, or that it were in private, or that thou hadst great familiaritie with him. Likewise interrupt him not, nor answer him, untill hee have brought his speech to a period.

14. Being in the midst of a discourse, aske not of what one treateth, since that it is a draught of authoritie; but thou mayst well intreat gently, that hee proced, if thou perceivest that for thee hee hold his peace. On the contrary, if any one come on a sudden whilst thou talkest, especially if hee bee a person of qualitie, it is seemely to make a little E-pilogue, and briefe collection of what thou delivereddst, & then afterwards go on with thy discourse.

15. Thou ought'st not to make a face, or use any other action of undecency with thy mouth, eyes, or thy hands, to expresse what thou wouldest deliver; neither ought'st thou to hold thy hand behind thy back, either clasped, or a-crosse; for that favoureth of ones pre-heminence: but place thy hands before thee

thoe, one over the other, somewhat under thy brest, or under thy girdle. When thou talkest, be circumspect how thou carriest thy body. Shake not thy head, nor move thy hands much, and hold thy feet still.

16 Whilst thou speakest, put not on thy hat, nor ought else before thy mouth. Chew not paper, nor other thing. Shake not thy head. Deale not blowes with thy elbowes. Stand not tit-tat-ter, on one foot. Put not one legg overthwart the other.

17 Point not with thy finger at him of whom thou speakest. Approach not too nigh his person; lesse, his face, to whom thou talkest.

18 If thou be'st in Company, speake not in secret with whomsoever, but refferre it to another time, if so bee that thou hast no authoritie over them.

19 To treat with men at an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speake.

20 Take thou heed that thou make  
no

no comparisons; and if any body happen to be praised, for some brave act, or virtue; praise not another for the same vertue in his presence: for every comparison is odious.

21 Benot apt to relate newes, if thou knowest not, that for the most part they bee true. Discoursing of things which thou hast heard, say not; *who told them unto thee*, if thou thinkest not that he will take it well, What hath been told thee in secret; relate it not to another.

22 Be not tedious in thy speech, reading, discourse: principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

23 Be not curious to know the afaires of others: and approach not to that side where one speaketh in secret.

24 Undertake not that wchich thou canst not performe; but keepe thy promise.

25 When thou dost a message, deliverest a relation or manifestation of a businesse; indeavour to doe it without  
pas-

Passion, and with discretion : although it be thou treatest with persons of mean rank or quality.

26. When those that are thy Tutors talk to any body, or other; be thou aware to speak, to laugh, or to hearken to them.

27. Take heed to mumble, or make a noise within thy teeth.

28. Assure not that which thou knowest not, to be true.

29. Being with persons of more quality than art thou, principally if they have power over thee ; speak not untill thou art asked : and then stand upright, put off thy hat, and answer in few words, if so be they give thee not leave to sit, or to put on thy hat.

30. In disputes which occurre, especially in conversation; be not so desirous to win, that thou leave no liberty to each one to deliver his opinion : and be it that thou art in the wrong, or right, thou ought'st to give way to the judgement of the major part, or at the least to the most choleric and peevish, and farre

farre rather to them under whom thou art, or who are Judges of the dispute.

31. Although thou be'st bitten, or injured by words, answer not ; and endeavour not to defend thy selfe ; but make shew to take them in jest, and that thou carest not for them ; although others do move thee to defend thy selfe ; for, as the Proverb saith, *Each question doth not deserve an answer.*

32. Contradict not at every hand-while, that which others say, contending and saying, *It is not so ; it is as I say.* but apply thy selfe therein to the opinion of others ; principally, when the things are of small consequence.

33. Being in company also even with them of thy condition , play not the Mountebanke and pratler, but speake with measure, and in due time , having wherewithall to talke to the purpose of that which is handled, and with certainty of truth. For, to speak, or rehearse a thing, not knowing it, and afterwards to excuse ones-self, in saying, *I do not remember*

member it well ; I know well that I have  
read it ; that becommeth not.

34. If any one had begun to rehearse  
a History ; say not, *I know it well* : and if  
here relate it not a-right, and fully; shake  
not thy head, twinkle not thine eyes,  
and snigger not thereat ; much lesse  
maist thou say, *It is not so, you deceive  
your selfe.*

35. Speake not very loud, as would  
the Cryer of Proclamations. Nor  
speak so low, that one cannot under-  
stand thee.

36. Let thy carriage bee beseeming  
a man moderately grave, settled, and at-  
tentive to that which is spoken : to the  
end thou hast not occasion to say at eve-  
discourse ; *What say you ? How happened  
that ? I understand you not* ; and the like.

37. In discourses, walking, hold not  
back thy companion, as it were by a  
bridle, staying him at every three  
words. Approach not so nigh unto him,  
that thou justle him. Keep not thy selfe  
further from him than a span, or there-  
about.

38. Be

38. Be not a yeare in the beginning of a Discourse, and in certaine long excuses, or ceremonies, saying ; *sir, excuse me, if I know not to deliver my selfe well, &c. yet to obey you, &c.* and other-like troublesome and sottish drawlings, and nice curiosities : but enter readily into the matter ; as much as may bee, with moderate boldnesse : then proceed without being troubled , even to the end. Be not tedious; make not many digressions , nor repeat often-times the same manner of speecheh.

39. He who hath an unready speech, let him not alwayes take upon him the Discourse: but let him endeavour to correct the default of his tongue by silence, and good attention.

40. \* Speak not evill of one absent, for it is unjust to detract from the worth of any, or besmeare a good name by condemning , where the party is not present, to cleare himselfe, or undergoe a rat onall conviction.

41. \* It is a thing very improper, if not altogether ridiculous, to treat of matters about

bove the capassitie of thy Auditours, for by so doing though thou shouldest purchase admiration from their ignorance; yet, it will procure derision from the wise, since by that meanes thy discourse will become common ayre, and they who here thee, will be altogether unsatisfied in thy Conclusions.

## C H A P. VII.

## Of Carriage at the Table.

1 BEing set at the Table, scratch not thy selfe, and take thou heed as much as thou canst, to spet, cough, and to blow thy nose; but if it bee needfull, do it dexterously without much noise, turning thy face sideling.

2 Take not thy repast like a glutton;  
 3 Breake not bread with thy hands; but cut it with a knife, if it bee not very little, and very new, and that all the others did the same, or the major part.

4 Cast not thy selfe upon the Table with thine armes stretched out, even to

D the

the elbowes. And leane not thy shoul-  
ders, or thine armes, on thy chainges un-  
decently.

5 Eat not with thy cheeckes full, and  
with full mouth.

6 Sop not in Winc, if thou be'st not  
the Master of the house, or hast some im-  
disposition or other.

7 Make not shew to take great de-  
light in thy Meat, or in thy wine; but if  
hee who feasteth thee, aske of thee  
how thou likest it, thou may'st answer  
him with modestie, and prudence, much  
lesse shoul'dst thou finde fault with the  
meat, or procure others or more.

8 Taking salt, beware that thy knife  
bee not greasy, when it ought to be wip-  
ped, or the fork. One may doe it neatly  
with a little peece of bread, or as in cer-  
taine places, with a Napkin; but never  
with a whole loafe.

9 Entertaining any one, it is decent  
to serve him at the Table, and present  
him with meats, yea, even those which  
are nigh him: but if one bee invited by  
another, it is better to attend untill that  
the

the Master or other do carve him meat, than that he take it himself, were it not that the Master intreat him to take freely, or that one were in the house of a familiar friend. Also one ought scarce offer ones selfe, as undesir'd, to serve others out of ones house, where one might have little power; bee it not that the number of the guests were great, and that the Master of the house could not have an eye on all the company; then one may carve them who are neer ones selfe.

10 Blow not upon thy meat; but if it bee hot, stay untill it bee cold: Broath may bee cooled, turning it gently with a spoon; but it is not comly to sup ones broath at Table, it ought to bee eaten with a spoon.

11 Smell not to the meat; and if thou holdest thy nose to it, set it not afterwards before another.

12 Be smere not thy bread round about with thy fingers, but when thou wilt eat some bread, wipe them first, if they bee greasy. Therefore take heed

as nigh as thou canst of fouling thy hands, or of greazing thy fingers. having a spoone, or forke, make use to be, as becometh thee, according to custome of the best bread.

13 If thou soakest thy bread or meat in the sauce; soake it not againe, so that thou hast bitten it, dip therein each time a reasonable morfull which may be eaten at one mouthfull.

14 One ought not to cast under the Table, or on the ground, bones, parmesane wine, or such like things; notwithstanding, if one bee constrained to spet somethynge, which was to hard to chew, which causeth irksomnesse, then one throw it forth dextrously on the ground, taking it decently with two fingers, or with the left hand shut; so that it be not a liquid thing; in such case one may more freely spet it on the ground, turning ones selfe, if it be possible, somewhat aside, as hath been said here above.

15 Likewise it appeareth not a fassonably thing, to spet forth the stones of

Plumer,

Plummes, Chetries, or such like on a dish; but one ought first to gather them neatly, as it hath beene said, in the left hand, bearing it to ones mouth, and then lay them upon the brimme of a trencher.

16 Put not thy meat in thy mouth, holding thy knife in thy hands, as doe the Cuntry clounes.

17 Cast not thine eyes upon the trenchers of others, and fix them not wistly upon the meat on the table, & lift them not up whilst thou drinkeſt, or whilst thou puttest the meat in thy mouth.

18 Cut not much bread at once, and make not too great shives; but of a small, or middle size. Cut thy bread even, without framing a tub thereof, taking unto thee onely the crumme thereof; also flaw it not, solely taking the crust thereof. Cut not morsels of bread upon thy trencher.

19 If thou hast bad teeth, in such manner that thou canſt not eat a crust of bread, or bread burned, or too hard; it seemeth better to pare the peecethou

curtest; than the whole loafe.

20 It is mis-beseeming to stooge much to ones dish, or meat; it sufficeth to bow a little then when one carrieth the morsell which is sauced to ones mouth, to the end that one soule not ones selfe, and afterwards to sit up right againe.

21 One ought sometimes to looke off the meat; yet without gazing to and fro, or wistly looking upon the gueſt, or them wherewait, or on the meat which is before others.

22 In like manner it is undecent to soyle the Table cloth; and that which is worse, to cleane ones face, or wipe away ones sweat with the Napkin, or with the same to cleane ones nose, ones trencher, or the dish.

23 Present not to others that wherew of thou hast first tasted, bee it Wine or other thing.

24 Wipe not thy hands on thy bread if it bee a whole loafe: yet if they be greazy, it seemeth that thou mayſt cleane them first with a peece of bread, which

which thou art to eate forwith; then with a Napkin, to the end that thou soule it not much.

25 When thou eatest or drinkeſt, make not much noise with thy teeth, neither in ſupping, nor in grinding too hard, nor in any other manner.

26 Suck no bones, at leaſt in ſuſh wiſe that one may heare it: Take them not with two hands, but with one ſolely, and properly. Gnaw them not, nor teare the fleiſh from the bones with thy teeth, as dogs doe: but make uſe of thy knife, holding them with one hand, or rather with two fingers, as migh as thou canſt. Knock no bones upon thy bread, or trencer, to get out the marrow of them, but get out the marrow with a knife. To ſpeake better, it is the counſell of the moſt wiſe, that it is not fit to handle bones, and much leſſe to mouth them.

27 Make not uſe of a knife to breake bones, plumſtones, or other hard thing; alſo breake them not with thy teeth, or other thing, but let them alone.

D 4      28 Take

28 Take not from the common dish, that which is before thy companion, but onely that which is on thy side, and also no more than others. And if they be fruits, or such like, handle them not to take the best: yet, if any one eat of thy dish, take no heed what hee doth.

29 Put not a bit in thy mouth, untill the former bee swallowed: let them bee such that puffe not up thy cheeke s notably. Serve not thy selfe with both thy hands, to carry a morsell to thy mouth, but make use of the customary way, that is the left.

30 Fill not thy glasse in such manner that the wine run over, and fall upon the Table-cloath.

31 Drink not with meat in thy mouth; Call not for drink then, speake not then; Fill not thy glasse to drinke, and drinke not, whilst thy next companion drinketh, or he who sitteth at the upper end of the Table.

32 When thou drinkest, gaze not here and there.

33 Drinke

33 Drinken not too leisurely, nor too hastily, nor as chawing the wine, nor too often. Before and after that thou hast drunke, wipe thy lips, and breathe not with too great a noise then, nor ever: for it is an uncivill thing.

34 Cleanse not thy teeth with the Table-cloath, or Napkin, nor with thy finger, forke, or knife: much worse would it be to do so with thy nailes; but use thy picktooth. It seemeth likewise uncomely to cleane them at the Table, were it so that the others doe not the same, and that it were the custome of the best bread.

35 Rince not thy mouth with wine, to spet it out before others, but when thou shalt be risen from the Table, usually wash thy hands with the others. For the mouth, it seemeth unfit to wash it in mens presence; and therefore, when water is given at the Table, one ought to wash onely ones hands.

36 It is a thing litile praise-worty, and now adayes almost out of use, to

call

call upon the company to eat; principally too often, and with importunitie, for it seemeth that one bereaveth them of their libertie: much lesse shouldest thou drinke to others every time thou drinkest; but if one drinke to thee, thou mayst refuse it civilly, rendering him thanks for his courtesie, and acknowledging that thou yeldest, or rather tast a little of the Wine, especially with men who are accustomed to it, and take a deniall in ill part.

37 When others have left eating, dispatch also, and hold not thine armes upon the Table, but rest thy hands only on the edge thereof.

38 It is peculiar to the chiefest of the company, to bee the first to unfold his Napkin, and fall to the meat; and therefore it is the dutie of others, to attend patiently, without setting hand on any thing before him.

39 On the contrary part, he ought to be solicitous to begin in time to provide all, and entertaine the guests, and finish all with such dexteritie, that he may

may give time to the slowest to eat at their leisure, entertaining himself, if it bee needfull, in slightfull tasting meats, or when it is lawfull to discourse at the Boord, intermingling some little Relation, untill the company might make an end.

40. Bee not angry at the Table whatsoever happeneth, or if so bee thou bee vexed, make no shew thereof, especially there being strangers at the Table: a cheerefull Countenance makes one dish a Feast.

41. Set not thy selfe at the upper end, but if it bee thy due, or that the Master of the house would have it so, contend not much for thy going thither, that thou trouble all the Company.

42. If one read, or talke at the Table, be thou attentive; and if it be expedient that thou speake, talke not with meat in thy mouth.

43. \* Let thy Speeches be seriously reverent, when thou speakest of God  
or

or his Attributes, for to jest or utter thy selfe lightly in matters divine, is an unhappy impiety, provoking heauen to justice, and urging all men to suspect thy beliefe.

44. \* In all things which are to be learned, whether it bee in the contemplation of nature, or in the directions of humane actions, let no precept bee neglected : for what at the first view, may seem uselesse upon thy second thoughts, thou mayst finde worth observing.

45. \* Since Wisedome is the perfection of understanding, let Prudence to practise be the end of all thy Science ; for the knowledge of Precepts, teaching thee what is good, is not of sufficiency to entitle thee vertuous, no more then thy body in thy soules absence can expresse thee a man. Therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in such actions as may truely crowne thee happy.

46. \* Con-

46. \* Content not thy selfe with the bare knowledge of these Precepts: but when thou hast imprinted them in thy minde, expresse them in thy conversation; for vertue consists in Action, not in Contemplation.

*Laws Deo trino-ni.*

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**F I N I S.**

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